THIS

IS THE

YET.

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For Saturday and

Monday we offer a

Ladies' fine Coats,

Also Ladies' fine

Serge Suits, worth

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in all colors.

LACE CURTAINS

The most delicate fabric properly cleaned at THE

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EQUIPOISE WAISTS.

415 Lacka. Avenue.

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BARGAIN NO 2.

Beginning Monday, April 23, we will offer Moquettes at 75c. per yar yard. Regular price is \$1.25. We have only a limited quantity of these goods. Call early to secure them.

Williams & McAnulty

127 Wyoming Ave.

TELEPHONE NO. 525.

The Union Transfer Company, Limited "Fins line. Baggage and freight called for and delivered promptly. 107 Franklin

CITY NOTES.

Samuel week of criminal court hard Ball for the benefit of Mrs. James Kee-

gan at Music Hall tonight. Mrs. Thomas F. Torrey, of New York, is guest of Colonel and Mrs. H. M. Boies. The heavy rain storm yesterday morning made it disagreeable for church goers. Haydn Evan's pupils will give a recital it his studio on Wyoming avenue this evening.

Live and Let Live court, No. 760; Ancient Order of Foresters applied to the court on Saturday for a charter. The sale of seats for Barlow Brothers' pinstrels will open at the Academy of

Music this morning at 9 o'clock. J. S. Swisher, district passenger agent of the Central Railroad of New Jersey,

spent yesterday at Tunkbannock. William Skeels, charged with having assisted in the robbery of Jones Christin was released from jail on ball naturday. A fire broke out early Sunday morning in the barn of M. Brown in the rear of

dadison avenue. But slight damage was St. Pan's Pioneer corps will hold its seventh annual ball at their armory on West Lackawanna avenue Wednesday

Thomas Lewis, one of Mayor Connell's recent police appointees and ex-policeman, has been assigned to duty and is now on

the night Penn avenue beat. An action in ejectment has been brought by Mrs. Christina R. Lindsay, of this city, against the Frankling Coal company to over possession of a tract of coal land

The stock in Honeyager & Oillesple's restaurant on Lackawanna avenue, was seld on Saturday by Deputy Sheriff Griswold. H. C. Reynolds, acting as attorney, purchased for sour,

The Ontario and Western train from Carbondale that reaches Scranton in time for the ball game now stops at the crossing near the park and also, at a few minutes past 6 o'clock, returning.

The regular meeting of the Free Kindergarten association will be held this even-ing at the residence of Hou. Alfred Hand, on Washington avenue, at 5 o'clock. Mrs. Milton Lowry, Socretary.

The exchanges at the Scranton Clearing House association for the week were: Monday, \$113,200.32; Tuesday, \$110,959.50; Weduesday, \$7,007.78; Thursday, \$05,012.65; Friday, \$93,441.68; Saturday, \$115,415.65; total, \$625,103.63.

Charles Gossing, aged 14 years, of the Nineteenth ward, appeared before Alderman Fuller in police court charged with throwing stones and being one of a band of youngaters who give the police of the South Side considerable trouble. He was released under promise of the father to

Anheuser Busch Boer. Louis Lohman's, 205 Spruce St.

SHEA'S CLOSING PERFORMANCE.

Produced Mixed Up and The Black Flag

on Saturday. Thomas E Shea closed his successful week's engagement at the Academy of Music by producing "Mixed Up" on Saturday afternoon and "The Black

Both performances draw crowded houses and Mr. Shea and his company gave perfect satisfaction by the manner in which they delineated the various characters.

During their stay in the city Mr. Shea and his company made many warm friends who will be pleased to welcome them again.

They Have Gone Down. That is prices at Guernsey Brothers.

THE Scranton Bedding Co. are upholstering forniture. Best workmen.

> Can you blame people for fairly crying for those handsome Mul-

Lecture of Rabbi Jacob Feurelicht at the Linden Street Temple.

UNWISE TO CHANGE TO SUNDAY

Christians Erected a Barrier from Jews by Changing the Sabbath from the Seventh to the First Day of the Week-All the Associations, Practices and Principles of Judaism Would Be Sacrificed by a Change.

Rabbi Jacob Feurelicht lectured last ight at the Linden Street temple on the advisability of changing the Jew-ich Sabbath from Saturday to Sunday. Additional interest was added to the subject from the fact that at a recent debate of the Culture society, the question of making the change was decided n the affirmative. Referring to this decision Rabbi Fourlicht introduced his remarks by saying:

This induced me to select for the subject fine induced me to select for the subject for my lecture this same question. We cannot stand idly by when such questions are agitating the minds of our youth. It is your rabbi, cannot remain indifferent or silent when questions are raised which concern the honor, the mission, may, the very life and existence of all Israel.

The Sabbath is the main piliar of Juda-m. Like the unity of God, the Sabbath

More than fifty years ago the question how to rescue the Sabbath and with the Sabbath the cause of Julaism, was the grave object under discussion in the con-terence of reform rabbis in Germany. Then already the transfer of the Sabbath to Sunday was advocated by some of the he on Friday will never see its resur-ection on Sunday! Dr. Stein thundered orth) and his words found a deep echo in he assembly, and it was decided to retain is proposed, but this was also claim the Sanday dear! The individual feated. The Berim Reform congregation and the Individual abuse of the Sunday dear! The individual abuse of the Sunday dear the Sunday dear the Individual abuse of the Sunday dear of Holdbeim deeply regretted this step nich caused the desolation of his temple. which caused the desolation of his temple. Dr. Geiger, who may well be called the founder of reform Judaism, advocated in his younger years the Sunday services, changed his mind after due consideration and experience. I'll quote the words he wrote with reference to Dr. Ennour's proposal of hislding Sunday services made at the Philadelphia conference of Rabbis in 1823 of the dignity of a selemn day of worship the dignity of a selemn day of worship. ne dignity of a solemn day of worship in hasten the defeat of the historical abbath. The ranical cure of a transfer of ive up our bistorical mission

Mr. Kohler, rabbl of Temple Beth-Ei New York, one of the most learned and prominent Eabbis and one of the reatest reformers in this country, was for inhteen years one of the chief advocates and promoters of the Sunday service, openly declared three years ago that found that he was all this time ostaken and therefore changed his lews and abundoned the Sunday services s a great religious failure, and the Friday vening services since introduced in his imple proved to be a great success; also tuer congregations gave up Sunday ser-

RESULT OF BUNDAY SERVICE.

And what are the results in those agregations who still hold Sanday serices! Did those services render Judaism tranger and firmer in the hearts of the embers' Did they deepen religious son-ment and conviction and create a real eal and enthusiasm for any ancestral faith? It speaks very badly for the religious needs of the Sunday and ces that all but dewish and religious pics are wanted. It is not heavenly auna but artificial stimulants that they o for. Either personal magnetism or morbid sensationalism must draw the crowds or the Sunday services are doomed. What prospect does such state of affairs offer for the fedure, for the bealthy growth of Judahism? Is this the boundation upon which the synagogue will stand forth as a bulwark against the materialism of the age? Will the Sunday, with its forms of devotion void of the positive Jewish character, awaken the dormant spark of religious fervor? Will it arouse the much needed self-respect in the Jew, to imbue him with the true aprint of his faith! Indeed, the facts thomselves speak in unmistakable terms. The principles of Jewish faith have nowhere taken a deeper hold on those who attend Sanday services. On the contrary, in those cities where n the contrary, in those cities where unday services are held laxity appears to be the result. Scepticism and agnosticism are on the increase. Nowhere is the ethicical culture movement so flourishing regarded by our Christian neighbor be the result. Scepticism and agnosticism are on the increase. Nowhere is the ethical culture movement so flourishing among the Jews as in those communities where the Sanday services are introduced. But some raise the argument, Should we not rather see the Sabbath observed on Sanday than not at all? Besides, what the raining church. No, a thousand times no. Our duty today is to maintain our Jewish fabbath withwrong can there be in holding divine service on Sunday, since Jewish tradition commands us to go every morning and evening to the Louse of God to pray and study in the law? But there are occasions where an apparent virtue is a crime, and crime a virtue. I presume you heard the interesting little tale of two men one of whom had a bad son, though he fed his old father on delinison, though he led he old taker of delib-ous young pigeons, and the other a truly affectionate son, though he caused his father to work for him at the tread mill. If you want to test the worth of an action try to recognize the underlying principle and aim that produces it, or observe the consequences thereof. It cannot be denied that Sunday service has the tendency to weaken the hold of the ancient Sabbath and sooner or later also of the other holidays and commandments of the Jew until nothing will be left except a naked theism, which in time will make an alliance with free religionism and will become a religion IT FAILED IN CHICAGO.

To verify my assertion I'd give you as the Jew. instance which is a well known fact. The Sinai congregation of Chicago was the first in this country which introduced Sunday services. At the same time the main-tenance of the regular Sabbath service was made the condition of the inovation. The movement seamed to be very reasonable and meritorious. They said; quite a num-ber of people are unable to attend divine services on Sabbath why should they not and meritorious. They said; quite a number of people are unable to attend divine services on Sabbath why should they not be offered an opportunity to satisfy their desire for a spiritual elevation. But alias! behold the consequences! A few years later the ancient Sabbath was virtues of the Jews were cultivated at the same relations. The Sabbath is dead! years later the ancient Sabbath was been ruled out. The Sabbath is dead! Died of consumption. This was the official burial permit for the old Jewish Sabbath lamp cast its radiance. We sorely need a revival of the Jewish family pride, a bath issued by the spiritual leader of that congregation. One year later the president of that congregation proposed also to transfer all the Jewish holidays to Sunday as the most convenient day for divine service. And it was merely logical consistency on his part, although he was then defeated by a few votes, but it is only a

question of time when his advice will be lives, and we will attain real joy and true followed. The Hobrew prayer book was abolished, all Biblical and traditional rites and customs were annuled. One relic remained in their synagogue, the sacred scroli, although it was not used any more, still it reminded them on the past, and that they were Jews. but at last this was also thrown out to-gether with the holy ark.

out at last this was also thrown out toether with the holy ark.

SUNDAY SABBATH MOVEMENT.

A few weeks ago I received a circular leter which, I presume, was sent to all minter which, I presume, was sent to all ministers. In this letter the suggestion is made to establish a new religion called ing to the visitor that the Sabbath is not not be suggested in the same of t ande to establish a new religion called inton-creed; it is signed by free-thinkers and leaders of ethical culture, and also by the rabbi of the Sunday Sabbath congregation. These are the consequences of the Sunday Sabbath movement. And still there are some even in our midst who coincide with that radical divine to transfer the Sabbath to Sunday, declaring the old, Sabbath to be dead. What right to justice have those Sunday apostles to call the old Sabbath dead? If the Sabbath is dead in one congregation, that does not signify its total extinction. Let them look at the Sabbath as it is kept at large by Israel of today and they will retract their statement that the Sabbath retract their statement that the Sabbath

is dead.

Numbers, always tell the truth. Counting all the Jews of Asia. Africa. Europe. America to Australia, we will find that at least 70 per cent. still observe the Sabbath with ancient reverence and piety, and of the remaining 30 per cent. who do not keep the Sabbath not a tenth part is willing to exchange the Sabbath for the Sunday.

Synagogue was dedicated at Vienna. The majority of the members of that synagogue are money-kings in the gay capital of Austria, They have built this house of worship with all the luxury that great wealth can secure. forms a part of the covenant on Shai. As morality derives its sanctity from God, so does purity of life find its strength in the Sabbath. Without the Sabbath Judaism is a religion without God, a life without a scient. The state could never address. spirit. The state could never endanger the vitality, the hope and vigor of the Jew as does the general neglect of the Sabbath today. The violation of the Sabbath today. The violation of the Sabbath in consequence of the pressure of commercial competition robbed the Jew of his idealism, loosened his family tie; it materialized the Jew.

FAILURE WITH NOTED RABBIS.

FAILURE WITH NOTED RABBIS.

They observe the Sabbath strictly as their means ago. as one of the grandest achievements of architectural skill. And what is more, there is no mortgage on it. At the dedica-They observe the Sabbath strictly as their aucestors did one thousand of years ago. Does that look as if the Sabbath was dead? Similar congregations may be found in nearly every large city of Europa. The number of the Jews of Russia alone is nearly one-half the Jews of the world, and The Sabbath which is allowed to 90 per cent of them observe the Sabbath

CHRISTIAN SARBATH PROBSERVED. If the non-observation of the individual be bistorical Sabbath at any price, no nation low great the inroad was witch usiness and social life had made upon. By way of comparison of comparison of the individual kins the Sabbath, theu the Sabbath. There are millions and millions of baptized Chrismillions and millions of bapticed Chris-tians who do not keep the Sunday, but will, for that reason any Christian pro-claim the Sunday dead? The Individual abuse of the Sunday does not forfeit the

Cool and calculating as is the Jewish character let us ask ourselves in truth and candor, what can Judaism gain by giving up its historical Sabbath; Where is the Jewish Sabbath-breaker that will keep the Sunday hely? Unwillingly I con-sented to the request of the heard of our congregation to deliver once a month a lecture on Sunday, a mere lecture, in order generation to receive religious instruction. How many of those Sunday-Sabbath ad-vocates avail themselves of this opportunity! Those who pronounce the Sabbath dead and are cold and indifferent toward Sabbath to Sunday, however, to-aside religion will never attend divine the impossibility of a transplantation of pervice in order to become apurtually elevated. Neither the Sabbath ine Jawisa sentiments connected with the Sabbath to Similar, tantamount to a recognition of Caristianity as the ruling power of all our conditions of life. It is the subordination to the Christian principle. It Sunday by those who have discarded the Caristian principle. It Sunday by those who have discarded the Sunday by those w hunt after some gain; only in a diff-form from the ordinary occupation. excitement of work is replaced by the in creased excitement in the work of gaining The practical discarding of the Jawis The practical discarding of the Jewish Sabbath cannot be replaced by the substi-tution of Sunday or any other day. No other day but the Jewish Sabbath em-bodies, so far as the Jew is concerned,

se elements of divine consecration ich constitute its soul. The rever-se which indwells the Jewish ath, born of its great antiquity unbroken tradition of history, its poetry, and legend, can not be transferred to another day. And if such a transfer would be possible, we would gain nothing by it. Will the Sunday-Sabbath break the barriers erected by the early Christians through the institution of the

HATRED CAUSED THE CHANGE. It is commonly known that the Jewish sabbath was observed as a day of rest and Salouth was observed as aday of rest and edification by Christendom until 225 (C. A.) It was hatred that caused the change of the Sabbath from the seventh to the first day of the week, in order to have nothing in common with Israel. And now shall we imitate our imitators? Will the change of the Sabbath remove the batted and prejudice that still exists against the Jew? Will it convince our fellow citizens of our loyalty to religion and state! Why, the progressive Jew is most liable to the charge of disloyalty and in-

I presume you have read the letter which Rev. Father Ignatius of Wales wrote last month to the Jewish World, o Lendon; it was published in most of the Jewish weeklies here. That gentleman being at the World's fair, visited the Sinal temple, in Chicago, and had a religious conversation with the rabbi of that temple, whom he calls an arch heretic and a real atheist, and expresses his astonishment and grief that the American Jews havegiven up the whole of historic Juda-

at faltering, without yielding.
We admire the efforts of the late organized Sabbath association, the members of which are the most prominent rabbis and laymen of New York. The aim of this soisymen of New York. The aim of this so-ciety is to restore the ancient Jewish Sab-bath to its glory. All we can say is that we wish sincerely that success may crown their noble efforts. We need such societies in every city. The time has arrived for a universal effort to reconquer the lost Sab-bath of the Jew. We cannot but gain in the world's respect, in our own self-estesm, by a restoration of the Jewish Sabbath. And instead of lessening its powerful hold upon the people reformed Juda-ism must do its utmost to strength-en its cause. The very name of reform evinces a desire for reviving, not for destroying the essentials of religion. for destroying the essentials of religion. True progress lies not in abolishing, but in improving the ceremonies of religion, and in making such improvements that will tend to strengthen the religious feeling of the people. The question of form and re-form should not interfere im matters pertaining to the very essence and vitality of

HOW TO KEEP THE DAY HOLY. The Sabbath must again be rendered the great educator and instructor of the Jew: and if circumstances hinder us from giving the Sabbath the required sanctity, let us do everything to our power to make the

As the conclusion, I would say a few

dead, at least not in your homes. Make your home on Friday evening especially bright, cheerful and attractive. our husbands, sons and brothers think hat home is the best place on earth, not

WILKES SAYS HE WAS LIBELED.

Sues Proprietors of Scranton Republican for \$10,000 Damages. A libel snit for \$10,000 damages has been instituted against Joseph A. and Robert Scranton, of the Scranton Republican, by Martin T. Wilkes, of Plymouth, through his attorneys, Huislander & Vosburg.

The suit is a development of the re-fusal of Judge Archbald to grant a transfer of the liquor license of George Hilwig, of Dickson City, to Wilker. Concerning this refusal the Republian's issue of Saturday contained the ollowing:

Judge Archbaid, who possesses a proigious memory and keeps well informed in the happenings in both counties, evi-ently remembered that Martin Wilkes dently remembered that Martin Wilkes was one of the ringleaders in the war two years ago against the Polish priest in Plywhich the priest was barricaded in his esidence and revolvers and knives were reely used; also in a number of the Polish cople defying the authority of Bishop O'Hara to appoint a pastor with whom they were not wholly pleased. The civil authorities had to be invoked to queli the

Judge Archbald also remembered that Judge Archbaid also remembered that Martin Wilkes was convicted in the Luzerne courts for desecrating a cometery, but whether he remembered, or was informed that it was Martin Wilkes who it was alleged made an attempt on the life of Bishop O'Hara by discharging a revolver at him, it was evidently impressed on his mind, as he refused the transfer, but fived a hearure for Monday morning. on his blue as as the classes in a classic, but fixed a hearing for Monday morning in order to satisfy himself in regard to those recollections. Upon these charges being made known to him, from D. W. Connolly, the attorney for the petitioner, villidrew from the case

At the hearing of the lizanse case this morning witnesses will be present to testify to the contrary of the inermation, which, it is said, induced Julge Archbald to refuse the transfer of the license. Mr. Wilkes' attorneys ear that nothing in the damage pro ceedings reflects upon Judge Archbald The papers in the case are returnable

Attorney Vosburg told & TRIBUNE rerter yesterday that the court had misinformed by or in the interest of a Dickson City saloun-keeper, who wants to prevent Wilkes locating in in that place. The attorney said furher that his client had a letter from ie Polish priest referred to, stating it, though present at the riot, Mr Vilkes was not implicated and was friendly to the priest.

That Wilkes was arrested on the charge of desertating a cometery is true, but he claims to have been acmitted by the Luzerne county courts oncerning the allegation of the atempted shooting of Bishop O Hara t is claimed that the story is manusonal and amicable acquaintance with

CONTRACT FOR STEAM HEATING.

New System of Furnishing Heat and Power to Be Provided for Scranton. A contract was closed Saturday beween the Economy Light, Heat and | ower company of Scranton and the A. Harvey's Sons Manufacturing company of Detroit, according to the terms of which the latter company is to set up in this city a steam plant for furnish heat and power, the same to be com-plated by Sept. 15, of the present year. he cost will be in the neighborhood of

The purpose of the Economy, Light Heat and Power company is to furnish heat for the homes, business houses and offices in the city and to provide power for small factories. A pipe line will be laid, the same to avoid the streets as much as possible. The company intends this year to pipe a district that will provide service for the residents of the ighth, Sixteenth, and a portion of the inth and Saventh wards, the system to be afterward largely extended.

The company has secured franchises rom councils for laying their pipes. Good men are at the head of the cor-poration. Attorney E. N. Willard is president and William F. Hallstead, I and stockholders.

YOUNG MEN OUT FOR A LARK.

They Ill Used a Horse and Smashed a

Wagon. Martin Mullen of Robinson street hired a horse and buggy from a livery man on the East Side at 4 o'clock yesterday afternoon for the purpose of taking a drive. Patrick Weish of Bellevne and John Mullen of Park Piace, a brother of Martin, later came possession of the vehicle, and began o take in the city.

They came to grief, however, at 9:30 o'clock last night by colliding with a telegraph pole on South Main avenue completely demotished the The horse showed signs of illusage from the whip and was taken to Price's barn on South Main avenue. Patrick Welsh, who was badly hurt was removed to the West Side station house, where Dr. Linderbury attended to his injury, which resulted in a bad cut on the face. Mullen made his es-

NOW

That we are here and all opened up, we can new in the line of

STERLING

White China for decorating.

W.W.BERRY 417 Lackawanna Ave.

President Harris, of Bucknell, Fills Rev. Partridge's Pulpit.

HE PREACHED AN ABLE DISCOURSE

Mentally Jesus is the Highest Type of Manhood and Morally He Is the Ideal Man-Courage, an Element of Manliness, Was Perfectly Embodied in the Character of the Divine Son of God-All Should Learn It.

Rev. John H. Harris, D.D., president of Bucknell university, occupied the pulpit of the Penn Avenue Baptist church at both services yesterday. text in the morning was, "What Think Ye of Christ? Whose Son Is He? They Say Unto Him, the Son of David." The speaker said:

Jesus is in character the ideal man. Beabsus is in character the ideal man. Being must be the true ground of seeming, eles seeming is unreal. Life must be the spring of activity, or activity is merely mechanism. Love must be the root of morality or morality is mere formalism. Reality, life, love—these are the substance of manhood. Before, then, we inquire what a man is in his relations, we must inquire what he is in himself. what he is in himself.

Mentally Jesus is the highest type of

manhood. He has a firm grasp on reality. He sees things as they are. Men are liable to illustons—illusions from reverence for great names, or from disregard of all suthority; illusions from respect for the past or from contempt for it; illusions from identification with party, or from from idealineation with party, or from isolation. Jeens rises above all illusions and grasps reality. He faces toward the future, yet does not break with the past. He indentifies himself even with the Jews (we know not what we worship, for salvation is of the Jews; yet liens the daughter of the Syro-phanician, converses with the Greeks, preaches to the Samatarians. His mind seizes the universal. The precepts of the sermon on the mount are for all times, all places. There is scarcely any local coloring in it. Peoples of all lands can understand its allusions. The power can understand its allostons. The power of Jesus' mental grasp is shown in the limpid simplicity of his utterances. We fail to recognize the drift of His teachings, because they are so clear. Yet there is no utterance on practical morality that can be placed beside His. This is true also of His other discourses. Compare with any other composition, the discourse to the disciples on the night before the crucifix-on, in its profound reach of thought, its simplicity and grandeur of expression; or the intercessory graver in which. "If now simplesty and granter of expression, or the intercessory prayer in which, "if any-where in human speech, divinity is mani-fest," and you will be constrained to join in the verifiet of the officers.

THE APPREHENSION OF TRUTH. Never man spoke like this man. His was the intuition of a pure soul. It is an illustration of the fact that the apprehension of the truth is ethical. No truth has been discovered by a man morally impure. Men who love the truth and do the truth, will know the truth. A man cannot one day accept and utter a falsehood and the next day find his apprehension of truth as clear as before. If a man hopes to have Washington's lucid, almost lufallible judgment, he must, like Washington. From childhood on, seek and so the truth. For the impure soul becomes the blind soul.

Purity of heart, sincerity of purpose, unselfishness, make men such as was Lincoln, a light and leader of the age, selfishness, faselhood, ambition, will obscure and dnil the brightest intellect, as in the case of honaperte, to such a degree that men of itonaparie, to such a degree that men unarquainted with the ultimate reistion of the intellectual and ethical, stand factured and that Wilkes has a per-sonal and amicable acquaintance with the projate. Amazed at the folly into which a man of so high mental powers can plunge. But any—the cleanest soil among men—is but the rush light to the sun light compared with the pure heart and clear vision of the

Morally, Jesus is the ideal man. To a clear apprehension of right, was added in Him an infallible judgment himself in the light of the righteous law. He knew himself. He made no mistake in the judg-ment of Himself. His conformity to law was not a more tension of will holding Him to the lines of rectitude, but a loving healthful, manty delight in doing the will of a loving father. "I delight to do Thy will, O my God," was the uterance of His lips, the inspiration of His life. So His obedience was a moral obedience, His courage a moral courage. moral courage. COURAGE AN ELEMENT OF MANISHESS.

Courage is an essential element of man-

liness But the courage which lies at the basis of moral character must be sharply discriminated from courage merely animal Jasus courage was the courage of principle. It was not an occasional impulse, but a settled condition of the soil. e body and after that had nothing that hey could do, with no dread of the up ising of kings or the gathering of value against him, because secure in the hand and coursel of God. This was the courage, consequently, that could stand alone. Worthy of honor, to be sure, is the courage that goes in battalions and brigades and poration Attorney E. N. Willard is divisions across Waterloo plains or up president and William F. Hallstead, I. Lookout mountains; worthy of higher H. Burns, Lieutenant Governor Watres honor is the courage that stands before and Lemuel American are the directors assembled princes with only a haudful and stockholders. feeble anywhere, and firmly declares. Unless I am convinced by the testimony of Scripture, or by the clearest reasoning. and unless they thus render my conscience bound by the word of God, I cannot and bound by the word of God, I cannot and will not retract, for it is unsafe for a Christian to speak against his conscience," worthy of the highest honor, was his courage who, entirely alone, answered still to the question, Art thou a king then? Thou sayest that I am a king to this end have I been born, and to this end came I into the world that I might bear witness to the truth. It was George of Frendsberg, who, with his lanciers, broke the left of the French army at Pavia, who said to Luther, "Thou art now going to make a nobler stand than I or any other captains have ever made in the bloodlest of our bat tles." That stand Luther made. But Luther was protocted by powerful princes. ties." That stand Luther made. But Luther was protected by powerful princes, encouraged by a host of friends, upborne by the sympathy of Germany in the palace of the priest and in the hall of the governor, tred the winepress of wrath alone. That was the highest reach of manly courage and the severost self-control this world has ever seen, and has been the copious fountain of moral heroism since. At that fountain drink not stinted draughts. There learn the courage that draughts. There learn the courage that can wait. Through the thirty years at Nazareth he waiteth, and thought, and grew in favor with God and man, until his

Professor Harris continued his discourse at some length, advising his hearers to learn the courage that fights, retreats, acts, waits, obeys. Not knowledge, not tenseity of purpose alone, he said, but these with obedience show you something are among the regnant forces of the

> A SACRED concert will be given at Trin-eity Lutheran church Thuraday evening April 25th. Leading vocalists will participate and every arrangement has been made to present a musical program of the high-est order. Tickets, 50c.

> GET your carpets cleaned by the Scranton Bedding Co.

E. E. Greener & Sen invite the people of Peckville and vicinity to call and inspect their home-made baking and ice cream, also fine line of meats, at live and let live prices. Meals at all hours. Give us a call.

Best Sets of Teeth, \$8.00

Including the painless extracting of teeth by an entirely new pro-

S. C. Snyder, D.D.S. 185 WYOMING AVE.

For the accommodation of base ball en-thusiasts the New York, Ontario & West-ern R. R. will stop trains 296, south, 297, 299, north bound, at the new grounds of the Scranton Base Ball club.

Greatest Offer of New York city, will be in his Scranton office, 441 Wyoming avenue, every Monday from 8 in the morning until 9 in the evening.

THE STANDARD OF THE PARTY OF TH OUR PLUMBING AND

TIN SHOPS are busy, but we can increase our fa-cilities if NECESSARY.

Remember the PRICES in this Department.

HENRY BATTIN & CO. 126 Penn Ave.

Scranton's Household Specialists.

REFRIGERATORS

That took First Award at our GRAND EXPOSITION.

128 Wyoming Ave.

OSLAND'S

We open on SATURDAY, APRIL

14, a full line of Ladies' and

Children's

HOSIERY

Including all evening shades in

Silk and Lisle Thread,

J. BOLZ

138 Wyoming Ave. NEXT DIME BANK

906 South Washington Avenue.

Contractor and builder of Concrete Flagging, Concrete Blocks, Polato, Butter and Coal Bins, Wet Cellars orled up Orders may be left at Thompson & Fratt, Williams & Co., Main and Eynon Streets, or at becauto Store Works, Also Pointeding, Caterna, Fish Wire Tunnels and Coffins, Flagging for Garden Walks.

Our Children's Department



THE AX FALLS this week in our Children's Department and smashes prices into splinters. 1,000 Children's Suits (Odds and Ends) have been placed on separate tables and will be sacrificed at ruinous prices un-til all sold. We are showing the most handsome line of

Children's

ever exhibited, including all of the latest novelties in Junior, Reefer, Zouaves and Vestee Suits at \$3.50 and upwards. Serviceable Double Breasted Suits from \$1.25 to \$7.00.

Every purchaser of \$1.00 worth or more is given a chance on the beautiful Parlor Suite displayed in our window.

PENN CLOTHING & SHOE HI

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